per cent.

565 The difference in wealth among these three principal strata still [582] has its repercussions on social attitudes. Daughters of well-to-do peasants seldom marry small-holders' sons, and even more seldom those who work for wages or shares as do the workers in the collectivized [608] agricultural system. Nor does the choice of godparents--so influential among the Magyars--transgress these class limits.

Factors other than wealth contribute also, although to a lesser extent, to social differentiation. Professionally, the more settled farmers look down upon the few remaining herdsmen and their roving way of life. Even among the herdsmen themselves there are different castes: the cattlemen are the most respected, less the horse herders and least the shepherds and swineherds. Religion is no longer a differentiating factor, although it can be observed that in a few communities people of the same confession still tend to live in the same section of the town.

609 There are also regional differences; each village has its own tradition and peculiar customs; its inhabitants tend to be suspicious of villagers from other regions. In many a town, admission ceremonies are observed at which newcomers are thrown into or doused with water,

In general, kinship is considered close up to the fourth generation; 602
beyond this, kinship is taken note of but is not considered a marriage [835]
impediment. Interestingly, relations on the maternal line are given more
attention than the paternal relatives. There are other phenomena also which 611
are generally considered to be survivals of an ancient matrilinear system, 551
among which the most important is the use of the mother's family name as a
surname. It has also been reported that, sporadically, the mother's
Christian name is used as a middle name which is otherwise practically un-
known in the country, or even that the mother's Christian and family names
are compounded and given to the child as a surname (e.g. Saó Kisboris Andris).
As a rule, such practices are resorted to only for practical reasons when the
father's family name is very common. In the region of the Balaton (and among
the Székler), however, when a poor boy marries a girl from a rich family,
he often takes her family name as his surname and even loses his own later
on and is referred to by the townspeople by his wife's name.

The marriageable age for Hungarian boys is considered to be around 582
17, and for girls 15. Marriage patterns are endogamic, for seldom do young
people marry outside their own townships. In some villages, the proper
thing to do is to marry a person living on the same street or in the same
section. The influence of elders is decisive with regard to marriage; 000

584 his parents he can only seek in his own street. The street is populated by his closest relations and kinsmen; so
582 marriage is limited to the strictest endogamy: every one may seek his or her «happiness» only in their tribe or clan . . .

That the visits of the infatuated Matyó lad should overstep the very strict moral limits imposed by custom is practically an unknown occurrence . . .

Becoming acquainted is extremely easy. In the evening the lads, alone or in a group, may enter any house where there is an unmarried girl, whether the people known him or not. When he goes in, he does not say his name, nor does he ask that of the girl. But before he enters the house, he knocks at the window and says: — «I wish you a very good evening!» — The mother's answer to this is: — «The same to you!» — Then the youth says: — «Your daughter shall give me a match!» — The girl then comes into the dark courtyard without a word and strikes the match. The lad lights his cigarette or pipe from it, asking the girl: — «How are you beautiful girl, I hope you are not engaged yet?» — That is merely a traditional question, as if the girl were already engaged, the mother would have warned him by thus answering his knock on the window: «The match has already been struck!»

On an evening each lad visits eight to ten houses where there are unmarried girls. The girl accompanies each lad into the courtyard, but she cannot stay long out with him, as one of those left behind in the room soon shouts after her: — «Listen, I haven't come to visit your mother!» — Thus the lad makes his little round every night; of course only after all the outdoor work has been finished, that is from the autumn to the spring. — Next morning the parents crossexamine the lad and he confesses whatever he likes . . . His secretiveness is of little avail to him, as his parents tell him very categorically whom